Prussian citizens, but demanded their acceptance of regular surnames within six months. The practice of the naming commission of the Austrian Government is notorious; towards the end of the eighteenth century it forced surnames on the Galician Jews and regarded it as a joke to choose for them the most ridiculous or contemptible names.

Under the influence of assimilation, the Jews of Western and Central Europe are now tending to discard Jewish or Jewish-sounding surnames. This is often done by a contraction of the original surname (Brahm for Abraham, Solmsen for Solomonson, Simmel for Samuel, etc.), or merely by a change of spelling, which is often done to simplify pronunciation when the bearer emigrates to another country. Surnames cannot, however, always be freely changed, because in most countries official permission has to be obtained, and this is only sparingly given. But where Jews have a free choice, *e.g.* in naming new-born infants, they have in Germany almost entirely discontinued the practice of choosing Biblical names, which was universal two or three generations ago, replacing them by others with similar initials, such as Moses by Moritz, Simon by Siegfried, Markus and Mordecai by Martin, Isaac by Isidor, etc. Many of these names have thus corae to be almost Jewish

names and are therefore avoided by Christians. In the United States the use of certain first names has become so common among the Jews *(e.g.* Irvin for Israel, Mortimer for Moses), that to-day they are almost more general among them than among Christians; and in recent times the assimilated Jews chiefly use such first names as have not •even the same initial as the former Jewish names.

In contrast to this tendency of replacing Jewish by non-Jewish names, the Jews in Palestine are discarding names derived from European languages and adopting Hebrew names. Palestine law permits this change and legalizes it by publication in the official gazette.